ADVANTAGE OF A Learned Education.

BEING A

SERMON

Preached at the

Cathedral Church of St. Paul

On St. *PAUL's* Day 169⅞.

Before the GENTLEMEN Educated at *That* School, upon the Reviving their Antient Anniversary Meeting.

By *W. Nicholls* D.D.

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THE ADVANTAGE

SERMON

To my School-Fellows Bred at St. *Paul*'s School.

Deareſt Sirs,

I *Here Preſent You with a very haſty and a very imperfect Diſcourſe, which I had neither Time nor Books about me to make better; and I can only attribute it to your kind Affection to me, that you have preſſed me to the Publiſhing it. And, ſince it has the Fate to go abroad, pray God it may do ſome Good, and that it may be Read with as much Candor and Affection as you heard it; and then it may poſſibly ſomewhat Advance the Cauſe both of* Learning *and* Religion, *which it is too much the Faſhion of our Age to deſpiſe. I am*

Gentlemen

Your Moſt Faithful Servant

and Loving School-fellow

W. NICHOLLS.

Act.

ACT. XXII. III.

I verily am a Man, which am a Jew, born in Tarſus *a City of* Cilicia, *yet brought up in this City at the Feet of* Gamaliel.

THIS Day is by the Church ſet aſide, to give God thanks for the moſt excellent Example and bleſſed Labours of that Glorious Apoſtle St. *Paul*: And ſeveral of us are here met together upon another more particular Account, to thank God Almighty for our ingenuous Education in that School, which bears the Name, and is dedicated to the Honour of that Great Saint. And therefore the better to ſuit my Diſcourſe to both theſe Occaſions, I have choſen theſe Words of that Apoſtle which he ſpoke concerning himſelf. The occaſion was this, as the Hiſtory of the preceding Chapter informs us: When St. *Paul* came to Preach the Goſpel at *Jeruſalem*, the *Jews* fearing great detriment would accrue thereby to their Religion, fancying by miſtake a mighty indignity to be paſſed by him upon their Publick Worſhip, by his having brought *Trophimus* a *Gentile* into the Temple, whom they ſaw he freely converſed

with in the Streets, they were presently all over the City in an Uproar: The tumultuous Multitude run instantly in Sholes towards the Temple, to know the Truth of this heinous Accusation, where they find St. *Paul* Preaching; when in a fury they drag him from thence into the Streets, and forthwith shut up the Temple Doors: And thus he lay at the mercy of the barbarous Multitude, which would in a little time have murdered him, had not the Chief Captain of the Garison rescued him by a Band of Soldiers, which made a shift to get him out of the Hands of the Rabble, and carry him Prisoner into the Castle; and thither the outragious Multitude follow likewise; but when St. *Paul* found, he was now got into an advantageous Place for speaking to the People, and whom he saw somewhat aw'd by the Authority of the Captain; he obtained leave to make an Apology to them, for himself. There are several Arguments in this Speech, by which he endeavours to justifie his Actions, and to recommend himself to their good Opinion, as particularly his Miraculous Conversion and his former Sincerity and Zeal for the *Jewish* Worship, but that, which I shall particularly insist upon, is his being brought up at the Feet of *Gamaliel*. To be brought up at the

Feet

Feet of any one is to be a Scholar, for the *Jewiſh* Rabbins were wont to ſit in an Upper Bench, and their Scholars at their Feet; hence came the *Jewiſh* Proverb, *happy is the Man that is dirtied by the Feet of the Wiſe*, i. e. has had a literate Education. But *Gamaliel* was a Maſter of greater Fame and Abilities than other Rabbins, he was Preſident of the *Sanhedrim*, and, if I may ſo ſpeak, Doctor of the Chair; a Perſon of whom the *Jewiſh* Books do at this time ſpeak great things of, That he was Grandſon of the famous *Hillel* ſo renowned in their Story, and that at his Death *Onkelos* the Author of the *Chaldee* Paraphraſe ſpent Seventy Pound of Frankincenſe upon his Funeral. Such an Education as this, under ſo great a Doctor, St. *Paul* thought would ſufficiently recommend him to the *Jews*, and give him a Character even above the reſt of the Apoſtles, who were all of them beſides Men of an illiterate Education.

Therefore the Subject of my preſent Diſcourſe ſhall be to do theſe three things.

I. To ſhew, That St. *Paul* had a peculiar Eminency above the reſt of the Apoſtles.

II. That the Reaſon of this Eminency was becauſe of his Learned Education.

III. To urge ſome Chriſtian Exhortations upon the preſent Occaſion.

1. St.

I. St. *Paul* had a peculiar Eminency above the reſt of the Apoſtles. Which is obvious to any one who conſiders, 1ſt. How excellently this Apoſtle above the reſt was verſed in the *Jewiſh* Learning, how knowing he was in all the Ritual Worſhip of the Moſaical Law, and skilled in their Traditions and Rabbinical Expoſitions of Scripture; as is to be ſeen in all his Epiſtles, particularly that to the *Hebrews*, where he admirably ſhews the Analogy between the Law and the Goſpel, and, to the Confuſion of the *Jews*, proves, That their whole Law were but Temporary and Carnal Ordinances, which were only Types and Prefigurations of the Sacrifices the Death, and the Spiritual Kingdom of Chriſt, who was to be King and Prieſt for ever. 2. Or if we conſider this great Apoſtle as to his Accompliſhments in Profane and Heathen Learning, he was far ſuperior to any of the reſt; ſee how he bravely confutes the Idolatry of the *Athenians*, by a Verſe of *Aratus* one of their own *Greek* Poets, and ſhews that it muſt be by their own Confeſſion unreaſonable, that the Soul, the *Off-ſpring of God*, ſhould adore a groſs Material Image, *Act.* 17. 28. And how he reprimands thoſe vain Talkers and Deceivers which had got into the Church of *Crete*, by a ſmart Character which

Epimenides

Epimenides a Poet of that Country had given long before Κρῆτες ἀεὶ ψεῦσται, &c. *The Cretians are always Lyars, Evil Beasts, Slow Bellies,* Titus 1. 12. 3. Nor was he less eminent in deep Theological Reasoning, a judicious stating of controverted Points, and in profitable and pressing Exhortations to practical Duties. With what strenuous Arguments does he prove the Call of the *Gentiles* to the Gospel, and their non-obligation to the performance of Judaical and abolished Ceremonies? How prudently does he state the Point about Faith and Works? What noble Aphorisms and Sentences do his Epistles every where abound with, what cordial Consolations to the afflicted and persecuted, what elegant Descriptions of the vanity and inconsiderableness of this World and the Immortal Joys of the other, what brave encouragements to Perseverance and Constancy, and what passionate Exhortations to Christian Charity and Unity? How may we observe in all his Discourses a particular contempt of Worldly things, and the pious Breathings of a Soul brim full with the Love of God? 4. Nor was he less remarkable for his Courage and Sincerity, Vertues which are particular Qualifications in doubtful and perilous times. What an instance of his Christian Bravery and Resolution was it,

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to Preach the Goſpel ſo publickly at *Jeruſalem*, where he had ſo many enraged Enemies, when his Friends told him, and he himſelf could not but expect, to be ſacrificed for it? And when the Great St. *Peter* was afraid to diſoblige the Judaizing Faction, and was contriving for their ſakes an odd ſort of Comprehenſion or Medly betwixt Judaiſm and Chriſtianity; our brave Apoſtle withſtood him to the Face, and defended the ſimplicity of our Saviour's Religion againſt all the oppoſition of ſo great an Adverſary. 5. But beſides all this, the indefatigable Labours of his Preaching, and the large Converſions to Chriſtianity he effected in all Parts almoſt of the *Gentile* World, is enough to raiſe the Honour of him far above the reſt of his Apoſtolick Brethren, whoſe Converſions were in no ways comparable to his. Moſt of the Churches of *Aſia Minor*, thoſe in the Iſlands and Provinces of *Greece*, thoſe in *Thrace* and *Dalmatia*, in *Spain* and *Italy* were founded by this ſame St. *Paul*. And the moſt Learned Biſhop *Stillingfleet* in his *Origines Britannicæ* has made it very probable that we of this Nation did receive Chriſtianity likewiſe from this Apoſtle, for the Story of *Joſeph* of *Arimathea* is too Modern and too Monkiſh to be credited. And now what a vaſt Tract of Ground is this for this one Apoſtle

ſtle to ſpread the Goſpel over? How incredible almoſt is it that ſo many different Nations ſhould enjoy the bleſſed Effects of his Miniſtry? for give me leave to ſay that the *Roman* Arms themſelves were hardly more victorious or farther extended than the Plantation of the Goſpel by this one Apoſtle. I come now in the ſecond place to ſhew.

II. That the Reaſon of this Eminency of St. *Paul* was becauſe of his Learned Education.

And to make out this, I ſhall not tye my ſelf ſtrictly to ſhew how his Learning was the cauſe of thoſe particular Qualifications I have already made appear he was Excellent in, but ſhall ſhew that which will equally prove the ſame, *viz.*

That a Learned Education does beſt qualifie a Man for diſcharging all the Duties which are incumbent on him throughout all the Progreſs of Humane Life, or in any Truſt whatſoever. Now the many and different Characters which belong to Mankind in their diverſe Capacities, may all be reduced to theſe Three.

1. As they are Private Men, or Members of Society.

2. As they are Magiſtrates or in publick Capacity.

3. As

3. As they are Chriſtians, or Members of God's Church.

Now I ſhall ſhew that a Learned Education does beſt qualifie a Man to diſcharge his Duty in all theſe ſeveral Capacities.

I. A Learned Education does beſt qualifie a Man to diſcharge his Duty as a private Perſon, or Member of Society.

1. It renders a Man more agreeable in Neighbourhood and Converſation. Moſt of your little Animoſities and Quarrels are to be found chiefly amongſt uneducated People; and tho' we find too much of them among Men who have been better bred, yet they are ſeldom guilty of that roughneſs and hard Language which is common among others: Nay, the obliging and endearing Airs of Converſation are in the greateſt Heigth and Perfection to be ſeen only in thoſe Gentlemen, who have had the advantage of the moſt Learned Education. For, as for all the other little Arts of Popular Talk and Refin'd Addreſs, they lie but thin ſpread over a Man, like Varniſh, and every untoward Accident makes him lyable to diſcover his inward Imperfections. I will not ſay, that an Education perfectly Bookiſh where Genius, and the Life and Brightneſs of Nature, and a competent knowledge of the

the World, are deficient; I will not say this does render a Man more agreeable in Converſation; but if Men would take care to talk as they ought to do, and would be improving their Minds upon all occaſions, they would find more Satisfaction in the uſeful, tho' unpoliſh'd Diſcourſe, of ſuch a Perſon, than in all the Circle of fine Jeſts and Tales that are requiſite to furniſh out an empty Wit.

2. A Learned Education does commonly endow Men with more than ordinary Principles of Generoſity. The Company, whith they are Educated among, are Perſons who are generally Men of Honour, and who value their Reputation, and ſcorn a baſe thing; and therefore if they fall into ſuch Actions they muſt ſort out to themſelves a new Acquaintance; for they will be abandon'd by all their former Friends, who are Lovers of Honour and Vertue. Beſides, their Minds have been habituated to ſuch generous Vertues, during their whole Series of Education, that they cannot, without a great force upon their Inclinations, ſtoop to ſordid Vices; and a baſe Covetouſneſs, diſhoneſt Dealing, or Treacherouſneſs, and ſuch other ſhameful Vices, and rarely incident to Men of ſuch an Education. Their very Reading in Philo-

ſophy and Hiſtory affords them ſuch excellent Rules and Examples which ſo tinctures their Souls with theſe noble Ideas, as makes it no eaſie matter for them to be tempted to do an unworthy thing. The vulgar and illiterate have very little Senſe of Fame and Honour, and do many ſcandalous things when they may be advantageous; but Men of a Liberal Education have, for the moſt part, ſuch a ſpark of Honour within their Breaſts, as is a guard to them againſt the Commiſſion of any enormous Crimes at leaſt; and oftentimes is the laſt ſtake of Vertue within them, when all true Piety and Religion have taken their flight: A ſpark which ſometimes, by God's Grace, kindles again into a bright flame of Piety and true Religion, when others live on ſenſeleſs and ſtupid Sinnners to the laſt.

3. A Learned Education does render a Man more Eminent in his particular Calling. A Previous knowledge in any part of Literature does qualifie a Man for the underſtanding of any kind of Buſineſs, far better than one who is deſtitute of all. It opens and clears one's Head for a ready preception of whatever ſhall be propoſed to us; for, the more the Mind is uſed to thinking and contemplation, the more quick and perceptive it is, and is diſcernable even in thoſe

that

that have been very little uſed to it. A Lad that has but gone thro' a Form or two in a Grammar-School, that has had Thoughts but a ſmall matter exerciſed about the propriety of Speech, and the congruity of Terms with one another, only in the Grammatical way of Concord, ſhall have a far greater facility in Learning any Art, than one taken from the Plough, or any other who all his time has liv'd by pure Senſe, without any manner of abſtracted Thought or Meditation. But a farther progreſs, in a well managed courſe of Studies, gives a kind of new Genius to the Soul, and oftentimes quickens the ſloweſt Natures; ſo that, when Learning and a noble ſtock of natural Parts meet together, they muſt needs arrive, in any thing they apply themſelves to, to the utmoſt Perfection that human Nature is capable of. For there is an Analogy between all ſort of Reaſoning, and Men, who have been uſed to make good conſequences in one Art or Science, with a little Application may do it as well in another. But I need not go to prove this; for 'tis evident to every ones obſervation, that the moſt Famous in any Art whatſoever are generally the beſt Scholars of that Profeſſion. A good Philoſopher and Hiſtorian ſhall make the beſt Lawyer, and an ordinary

dinary Mathematician an excellent Mechanick; nay by frequently reading ſenſible Authors, a Man will improve his Reaſon ſo that he ſhall be able to Buy and Sell, and manage Trade the better for it.

2ly. A Learned Education does beſt qualifie a Man to diſcharge his Duty as a Magiſtrate or in any Publick Capacity; becauſe

1. Learning gives a Man a greater Knowledge in Publick Affairs. Indeed a General ought not to be made of a Cowardly Scholar, but if the General have Learning and Courage too, he is much the fitter for that Employ; for there is a great deal more in ſuch a Truſt than bear Fighting and Killing; and a complete Knowledge in Hiſtory which is the Experience of many Ages, is as much requiſite as making Campaigns. Nay, the greateſt Generals in the World were Men of Learning. *Alexander* ſtudied and converſed with Philoſophers all the while he was Conquering the *Perſian* Empire: And *Julius Cæſar* was as good a Writer as he was a Soldier. And ſo likewiſe as for Civil Truſts, though of late Years the Characters of Bookiſh and Pedantical have excluded a great many worthy Men from Publick Buſineſs, yet it is well known that, in our Forefathers time, Buſineſs was as well done when

when ſuch Men, as they characteriſe by thoſe Names, were in Power. But why ſhould a Man make a Politician, when he could not make a Scholar? Certainly there are as much Brains and Diligence required, to be able to Govern and Direct the Affairs of a Nation, as there is to underſtand a Greek or Latin Book; and he, that was never able to attain to the latter, will find the former a little too hard. Indeed it may ſometimes happen that a Man of an extraordinary ſtock of Nature, though defective in Learning, may be a conſiderable Stateſman, but if that Man had had the advantage of Literature too, he would have done Wonders in ſuch a Poſt. For we have Inſtances what great things Learning alone has done in ſuch Stations together with heavy Parts; then what muſt it have produced, in conjunction with a noble Genius, and all the ſprightly force of Nature? For ſuch a one ſhall not only have the quickneſs and ſagacity to diſcover the Intrigues of an Enemy, but ſhall have before him in his mind all the old Plots and Contrivances of former Princes and States againſt each other, and know how they have ſucceeded, or how they were prevented; what good or ill Accidents have furthered or retarded Sieges or Expeditions,

peditions, and may be in probability of happening ſtill; what have been the Methods taken for the riſe of the greateſt Governments, and what has been the occaſion of their Decay; what has been the omiſſion of Princes to ſuffer the exorbitant growth of their Neighbours, or to breed Tumults or Seditions at Home; what Land or Naval Forces are requiſite for the ſituation or circumſtances of a Nation; what Taxes are leaſt oppreſſive, lie more equally upon a People are beſt proportion'd to their Wealth and Trade, and are more agreeable to the Inclinations; People in ſhort, by comparing their own with Antient and Modern Governments, ſhall know wherein the true Intereſt and Welfare of the Nation does conſiſt. Theſe are Qualifications which are abſolutely neceſſary for a good Stateſman, and yet are not to be attained but by an diligent application of Thought and by hard Study; but I am ſure they are never to be got only by living within the Walls of a Court, by picking up News and attending at the Levies, and what is worſe by Flattery and Diſſimulation, by betraying and undermining their beſt Friends; which has been the modern Method of training a Politician.

2. Be-

2. Becauſe Men of Learning are commonly more ſincere and faithful in Publick Employs than others. Such Men for the moſt part have lived more ſober and vertuous Lives; for having ſpent their Youth in ſevere Study, they could not be guilty of thoſe mad Exceſſes, which the illiterate Gentlemen uſually lay out their Time in, and which gives them oftentimes ſuch a vile Character in the Opinion of the Publick. The firſt of theſe when they are honored with a Publick Employ they dare not ſtain that good Reputation, the World has beſtowed upon them, by any foul Practices; whilſt the other Gentlemen, who by their Intemperate and Rakiſh Lives have made their Character ſo wretched and deſpicable, are prompted to think that even Corruption can hardly make it worſe. The former, beſides their Learning, have generally laſting Principles of Vertue in them, which will direct them in all Stations; whilſt the others, though they leave off their ſcandalous irregularities, are either Vertuous through impotence or cautiouſly Vicious; or, though they are arrived to an Age when ſenſuality is diſagreeable to them, yet then the Devil has another ſet of Baits to tempt them with, and their Minds ſhall be liable to all the Corruption and indirect

indirect Practices which Covetousness, the Darling Vice of an unregenerate Old Age, shall put them upon. I do not say that all Statesmen who have not the advantage of Learning are corrupt, or that there are no Wise and Good Men, who have spent their Youth foolishly and extravagantly; but this I say, and I think upon good grounds, that if care was taken, that the most considerable Stations in the Government were filled by Men of a competency in Learning, and of a serious and sober Life, there would be much less reason to complain of Evil Counsellors and Publick Miscarriages, than when Men are suffered to get into these Posts with no other Qualifications, than the recommendation of great Friends.

3ly. A Learned Education doth best qualifie a Man to discharge his Duty as a Christian.

1. Because such Men have a more Perfect Knowledge of all the Duties and Obligations which are incumbent on them. God complains thus of the *Jews*, Hos. 4. 6. *My People are destroyed for lack of Knowledge.* A great many Men are eternally ruin'd for want of due Instruction at first in the Principles of Christianity, some miscarry by having their Thoughts totally bent upon such Worldly Callings as give them

them but little leaſure to reflect upon a better State; and laſtly, others fall *into dangerous Sins often* upon account of Ignorance and for want of underſtanding the Meaſures of their Duty. But a literate Education provides againſt all theſe things. Men that have had the advantage of this are well principled from their Childhood in Chriſtian Duties; they are uſually bred to more generous Employs, which afford them more frequent converſation with the beſt and moſt learned Men, and more opportunities of Reading and Devotion; they have uſually ſuch a Knowledge in the Holy Scriptures, and in all points of their Duty, that they themſelves are able to ſettle in their own thoughts the boundaries of Vertue and Vice, and upon this account are not ſo liable to commit Sin through Ignorance or Miſtake.

2. Becauſe ſuch Men are not ſo liable to be led away by ill Examples.

The uneducated part of Mankind live only by example, and (like Cattle) unthinkingly follow after thoſe that go before them, and, becauſe the Generality of the World have little regard to Religion, or are lewd and debauched, they are ſo too. But Men of a literate Education do better conſider matters, and look into the Reaſons of things; they ſee it is unreaſonable and

foolish, to loose their Religion, for a Fashion; or to forfeit their Interest with God, to imitate the Vices of some admired Great Man. These Mens Reasons are too strong, and their Souls too brave to be guilty of such sordid and foolish Compliances.

3. Because such Men have a more Rational and noble sense of Religion.

The Vulgar, for the most part, take up their Religion upon Trust, as a certain Property belonging to their Country or their Family; which they have a veneration for, because those Persons, they have a great Opinion of, have the like; and which they must in some measure comply with, or they shall appear singular or give offence to those, they are not willing to disoblige. And others, that are better instructed practice the Rules of Christianity, as unquestionable Truths delivered to them by their Parents, and inculcated to them by their Pastors. And I doubt not but Men may be saved, if they be sincerely Religious and fulfill our Saviours Commands, upon these Grounds. But then no one can deny, but that they have a more rational Ground of their Faith, and a nobler sense of Religion, who having leasure and learning have examined all the Foundations of Christianity, who are fully satisfied that our Saviour and his Apostles Preached all those Do-

Doctrines, and did all those Miracles they are reported to have done in confirmation of them, and are sure that Christianity can be no Dream or Imposture of Designing or Enthusiastical Men, but that it is the most Heavenly and the Wisest Institution which ever was in the World. The former do obey our Saviours Laws only as necessary Duties, but these readily comply with them as a reasonable service. They are brought to their Duties by the compulsion of Hopes and Fears, by the Command or Example of Superiors, or by warm and affectionate Discourses; whilst These Embrace our Saviours Doctrines, because they so admirably fall in with the Dictates of right Reason, and are worthy of God the Author of them, and because they have all the reason in the World to think, that God Almighty commanded them. The first breeds for the Generality only an Awful Fear of God; but the other makes Men approach him with a hearty and generous Love. They may be true Believers, but then they are often liable to be shock'd by every captious Atheistical Objection; whilst These have scand over all the specious Exceptions of the Infidels against our Religion, and notwithstanding this they do adore and hope in Crucified Jesus, in the midst of all the loud

Blaſphemies of an Incredulous Age. Theſe are the advantages which we have by a Learned Education in our ſeveral Capacities, as we are *Men in a Society*, or *Governors*, or *Chriſtians*; to which we may add another advantage, *viz.* the *Inward Satisfaction to our ſelves*, the pleaſure of reading ſo many noble and raviſhing Authors, and to ſpend our time ſo agreeably, whilſt that of others hangs ſo uncomfortably upon their Hands; the inexpreſſible Delight of having our knowledge daily improved by being let into ſo many uſeful and entertaining Truths; to dive into the hidden ſecrets of Nature by *Philoſophy*, to run back and converſe with all the former Ages by *Hiſtory*, to underſtand the Difficulties and to reconcile the Differences in God's Word by *Theology*, and to determine the meaſures of Right and Wrong, and exactly to lay out the Lines of Juſtice and Equity by a Knowledge in the Laws: theſe are ſuch delightſome qualifications, as when they are not ſoured accidentally by Pride or Diſcontent, but poſſeſſed together with Modeſty and a Peaceable Diſpoſition, if there be any happineſs in this World, this is certainly one of the greateſt on this ſide Heaven. I now come to the third and laſt things.

III. To urge ſome Chriſtian Exhortations upon the preſent Occaſion.

1. And firſt my Chriſtian Brethren, you my Deareſt

Dearest Companions of my tender Years, You with whom I had the happiness, to lay the Foundation of my Studies in the Neighbouring School, where we have gain'd the advantage of such an Education, as has improved our Minds beyond the generality of those who have unhappily been destitute of the like noble Assistances; let me exhort you all to pay your hearty thanks to God the Giver of every good Gift, for the great advantage of this Education, and when in your Praises to God you recount the many great Benefits he conferred upon you to remember this as one of the most considerable. And now we have a happy opportunity of doing it together in Publick, especially at this time in this place, which bear a particular relation to our School and Founder. Methinks I see darting through all our Soulr a secret and unexpressible pleasure to think, that we should so luckily renew this our Antient Love Feast upon the first Anniversary of this blessed Saint, after the Rebuilding of his Temple; and now we are grown Men, that we can devoutly meet together and Praise God in this Glorious Edifice, where we remember to have play'd our Childish Pastimes among its desolate Ruins.

2. Let us pay our utmost gratitude towards the Place and Preceptors of our Education. Let us do our utmost to encourage and befriend this Foun-

Foundation, and to make it Flouriſh as much as we can; that it may be as advantageous to Thouſands more in future Times as it has been to us. Let us always bear the greateſt Reſpect and Veneration to thoſe Worthy Perſons by whoſe Care and Learning we had our Inſtruction. To be Bred under a good School-maſter is a laſting Bleſſing as long as we live, as an Education under a bad one is a lamentable and unretrievable Misfortune; and though a Man may notwithſtanding this Diſadvantage be ſomewhat conſiderable, yet he is like a Houſe built upon a falſe Foundation always weak and tottering. Therefore Great Publick Schools, where Grammatical Learning is in its higheſt Perfection, can never enough be eſteemed and encouraged, and the Maſters honoured and rever'd by their Scholars, who have received ſuch an ineſtimable advantage from them: From them who have been ſo kind to us to afford us all the pleaſures and ſatisfactions of that Learning they have implaſted in us, and to be content with the Toil and Drudgery of it themſelves; who have been pleas'd to forego the more agreeable Employments to do a more Publick Good, and to ſpend their time in a laborious and what is worſe a thankleſs Calling, when the Injuſtice and the Ingratitude of the Age is ſuch, that they are conſtantly blamed for every Miſcarriage, and hardly thanked for any Succeſs.

2. Let

2. Let us all unite together in a ſtrict Bond of Love and Friendſhip to each other. Let us remember thoſe mutual Endearments which paſſed between us in thoſe early Years, and again let us renew our Affections in a maturer Age, if abſence and diſcontinuance from one another has abated them. Theſe early Friendſhips of all others are the beſt and the ſtrongeſt. The familiarities which Men fall into afterwards are generally but the forming of Deſigns or courting an Intereſt; and if theſe fail ſo does their Friendſhip too. But in that tender Age pure natural Simplicity, and Love without diſſimulation governs the Affections; and we enter then into the choiceſt familiarity only with them, whoſe Souls we find more tuneable and agreeable with ours. And why ſhould we not maintain the ſame Friendſhips ſtill, which we proved at a time when Nature lay open and undiſguiſed; rather than to maintain a familiarity chiefly with thoſe whom it may be only Craft or Deſign obliges to be faithful. Beſides, a mutual Friendſhip among our ſelves has a Thouſand advantages attending it, wherein we may be ſerviceable to one another; the Profeſſion of one may be beneficial to that of another, and the application of many of ſuch a Society may obtain a Kindneſs for a ſingle Perſon, which he could not procure himſelf.

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4. Let us all endeavour, that our good Lives may be answerable to the Education, which has been given us. Let us always bear in mind that of our Saviour, *He that knoweth his Masters Will and doth it not shall be beaten with many Stripes.* God expects we should live better than the illiterate Vulgar who have less Knowledge, and that our good Lives should be an example to them to copy from. But if we allow our selves in shameful and beastly Vices, not only the Rules of our Holy Religion, but the very Verses and Sentences of our Heathen Classicks will make our Consciences and fly in our Faces. But I hope we shall all make that good improvement of our Time and Education, *as to work out our Salvation with fear and trembling, and to let our light shine before Men that they may glorifie our Father which is in Heaven,* that we shall live in the fear of God, in Christian Charity with all Men, and a hearty Friendship among our selves as long as God shall be pleased to continue us in this World, and that we may all of us be happy in the next, and that at the Resurrection of the Just, we may all meet again at the Great Marriage Supper of the Lamb, when we shall be join'd to the blessed Community of the Saints and we shall live and enjoy and Love for ever. *Which God,* &c.

FINIS.